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High court deals setback to Southwestern Seminary

By Larry Chesser.
WASHINGTON (BP)—Southwestern Baptist Theological Seminary suffered a major legal setback when the U.S. Supreme Court declined to review a federal appeals court ruling which required it to file certain Equal Employment Opportunity Commission (EEOC) reports.

The high court's action left in place a ruling by the Fifth Circuit Court of Ap-

peals in New Orleans ordering the Fort Worth, Texas, institution to furnish EEOC with numerical data on the racial, sexual, and ethnic makeup of its support staff and other "nonministerial employees."

The refusal to hear Southwestern's appeal left seminary officials and Baptist legal specialists concerned about the church-state implications of the Fifth Circuit's ruling.

The March 29 Supreme Court action is the latest development in a four-year dispute with EEOC over whether Southwestern or any of the other five Southern Baptist Convention seminaries come under EEOC reporting requirements. Under agreement with EEOC and the other seminaries, Southwestern is serving as a test case.

Southwestern won the initial court test in January 1980, when U.S. District Judge Eldon Mahon of Fort Worth ruled that the seminary was not subject to EEOC jurisdiction. When the federal agency appealed that ruling, the Fifth Circuit overturned portions of Mahon's decision. It held that while the seminary was entitled to the status of "church" and that faculty and teaching-related administrators were exempted from reporting requirements, employment data must be provided on support staff and administrators performing tasks that "are not traditionally ecclesiastical or religious."

After the Fifth Circuit denied Southwestern's request for a rehearing, the seminary petitioned the Supreme Court to review the appeals court's ruling.

"Because the issue is tremendously important to the practice of separation of church and state," Southwestern Seminary President Russell H. Dilday Jr., said, seminary officials are "keenly disappointed" in the high court's action allowing the Fifth Circuit ruling to stand.

"When official notification is received by our attorneys, we will know what courses of action are open to us in the case," he said.

Indicating that the issue is far from settled, Steve M. King, one of the attorneys for Southwestern, said the action "opens the door for continuing litigation." He suggested the likeli-

hood of continued dispute between the seminary and EEOC over which administrative staff positions are traditionally "ecclesiastical or ministerial" as well as the possibility of conflict over any demands by EEOC for information beyond the data called for on the EEO-6 forms. The Fifth Circuit judge referred back to the district court for settlement any dispute between EEOC and Southwestern over the ministerial nature of specific administrative positions.

(Continued on page 2)

Budget, renovations set at New Orleans Seminary

NEW ORLEANS (BP)—A budget of \$5,189,045, was adopted as trustees of New Orleans Seminary held their spring meeting.

In other actions, trustees elected board officers, voted to increase student matriculation fees and approved building and renovation plans.

William M. Hamm Jr., president of Berg Mechanical Inc. of Shreveport, La., was elected trustee/president, succeeding Robert S. Magee, pastor of Temple Church in Ruston, La. Also elected were Dudley May, Baton Rouge, vice president; Guy T. Williams, New Orleans, secretary, and Frank W. Gunn, pastor of First Church, Biloxi, Miss., treasurer.

The matriculation fee for each student will be raised from \$200 to \$225 per semester, effective August 1982. The

action is similar to that planned or taken by all six Southern Baptist seminaries.

In addition, trustees approved the renovation of one-third of the second floor of the new Student Center Building to house the program of the School of Christian Training for the next four years. The partial conversion of the building purchased May 1981, will provide five faculty offices, four classrooms and one conference room.

Facilities previously used by the School of Christian Training will become a counseling center for the division of pastoral ministries.

The board also approved a plan to build three faculty townhouses, each containing three bedrooms and two baths. The multi-unit building will help alleviate shortages of faculty housing.

Mississippi Baptists reach offering goal

As of March 31, Mississippi Baptists had pushed the 1981 Margaret Lackey State Mission Offering over its goal. From Sept. 1, 1981 to March 31, 1982, individuals have given through their churches a total of \$362,086.20. The goal was \$360,000.

"The fact that Mississippi Baptists surpassed the 1981 goal leads me to believe," said Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, "that more Baptists have begun to understand the nature and importance of state mission work."

The Margaret Lackey State Mission Offering is named for the first recording secretary of Mississippi Woman's Missionary Union. WMUs across the state promote the annual offering.

The 1981 offering will go to support new missions, operations at Garaywa and Central Hills Baptist Retreat, disaster relief, National Baptists, Indian work, Parchman ministry, Garaywa improvement, church building aid, pastoral aid, and mission awareness. The largest amount, \$110,000, is for new missions.

"We are indebted to the WMUs of Mississippi for this enlarged vision of what we are doing for the cause of Christ in the state," said Kelly.

Heartsick pastor receives help for church hungry

AVONDALE, Colo. (BP)—It was a routine mission work report. Mission pastors file them every month.

The Southern Baptist Home Mission Board receives thousands of the reports from all over the country. Those who file them probably wonder if they ever are read.

This one was. Pastoral missionary Bond Brown, of Redeemer Baptist Church, Avondale reported in January:

"Some of our church members are in desperate straits financially. I have spent time this month helping them find jobs, food and trying to help them not lose their cars, washing machines, get medical care, etc."

"Some of our church members are so poor, I could just cry. I am overwhelmed at times by their struggle to survive and greatly admire their abiding faith in Jesus Christ and their faithfulness to his church."

"How I wish I could help more, but frankly, I don't know what else to do. Some of these people are among our most faithful witnesses for Christ. God help them."

After receiving the report, the Home Mission Board sent the church \$500 for hunger relief—proof the reports are read, and felt.

Book store work stays lively

By Charles Willis
Life behind the counter of a Baptist Book Store is never dull. Some of the nicest people come by or call to obtain books and materials, and helping persons find just the right items to meet specific needs makes each day different and interesting.

However, some days just don't go right for the customer or the clerk. For some unexplained reason, a slip of the tongue or the brain results in comical situations that prove, if there were any doubt, that life in a book store is anything but dull.

Stories collected from across the 65-store, nationwide chain show that neither phone calls, nor correspondence, nor personal encounters are exempt from comic moments:

Customer: We are having Church Loyalty Week in our church next week and I want something to capsize on it.

Clerk (after coffee break conversation about operations) to customer: Have you been operated on yet?

Notation on a packing slip from a publisher: My Beautiful Feeling is temporarily out of stock. Please reorder after April 30.

Notation on an order for a Bible to be imprinted: (This is a special graduation present—please be sure name is spelled write.)

Sign advertising the record album of the month: "It's Time to Praise the Lord" This month only.

Before Easter last year, one store had a display of communion ware on a table. A little boy came into the store

and was looking intently at one of the bases on which the trays are stacked. Curiosity apparently got the best of him, because he finally asked a sales clerk, "Is that a hub cap?"

A West Texas farmer to sales clerk: "Do you have any of them Lord's Super Pellets?"

Clerk: I need the name and address where you want your order sent.

Customer: First Baptist Church.

Clerk: Stree?

Customer: 794 Main St.

Clerk: City?

Customer: No, our church is in the country.

4 Clerk: The film center line is busy. I will be glad to take your number and have them call you on our WATS line. Where are you calling from?

Customer: Home.

Clerk: Your last name sir?

Customer: "P-i-g-g, as in oink, oink."

Clerk: The name of your church?

Customer: "Black Walnut Baptist Church, as in ice cream."

Remember the Home Mission Study materials for 1981? One customer called to ask for "Cowboy Boots and City Slickers." The clerk asked her how many copies she wanted. The customer said, "One of each." The clerk answered, "What was that again?" Her reply was "One of Cowboy Boots" and one of "City Slickers."

Clerk: The name of your church, please?

Customer: Rosewood Baptist Church.

Clerk: Is that all one word?

Rosewood, or two words: Rose Wood?

Customer: No, it's three words.

Rosewood Baptist Church.

One elderly woman called and requested "a pocket-sized edition of the large print Bible."

A preacher came rushing into the store and very hurriedly asked one of the clerks if the store had a rest room. Not hearing very well, she thought he had asked for an ash tray. She looked him in the eyes and said, "Do you really have to?" He looked at her, not believing what he had heard, and said, "Yes! I really have to." By this time she realized what he had asked for, and quickly pointed him in the right direction.

Requests for Bibles sometimes bring embarrassed giggles when tongues get tangled. Customers have asked for "The King Giant Bible" when they meant to ask for a giant King James Version; others have requested the "St. James Bible" and "The King James Virgin of the Bible."

One woman asked for "a Bible that rolls up like Billy Graham's."

Letter from a church official to the Baptist Book Store: "I hope that this will be enough information as we do not have a catalog, and we are in desperate need of one. Our church divided, and the members who left took the catalog."

(Charles Willis is news media coordinator, office of communications.)

Houseparent, MKs fight off robbers

JOS, Nigeria (BP)—A Southern Baptist missionary and a teenage missionary kid were injured slightly in mid-March as they fought off robbers breaking into the MK hostel in Jos, Nigeria.

Connie Bowers, missionary-dorm parent from Georgia, was cut on the head and 16-year-old John High, son of missionaries Thomas and Kathy High of South and North Carolina, was bruised on the neck in a scuffle with the robbers.

Bowers' wife, Martha, also of Georgia, was awakened during the night by the second of the robbers trying to break in through a hostel door. When Bowers and the other boys living at the hostel went to investigate, they met the robbers just coming in and scuffled with them. The robbers fled without taking anything.

Fourteen children—mostly Southern Baptist missionary kids—live at the hostel and attend school in Jos.

Wilson leads S.A. event

MONTEVIDEO—The largest Sunday School training event ever held by Uruguayan Baptists was headed up by a visiting Mississippi minister of education from Gulfport.

Wayne Wilson of First Baptist Church, Gulfport, was featured speaker at the two day event held at Montevideo's Betesda Baptist Church March 5 and 6. The Mississippian emphasized basics in Sunday School growth and lesson preparation. The event was sponsored by the Uruguay Baptist Convention's Board of Christian Education.

Observers said the turnout for the sessions on Friday and Saturday were the biggest ever seen among Uruguayan Baptists. Approximately 200 persons packed the Betesda church auditorium to overflowing for the opening session of the Sunday School emphasis.

The next day some 75 persons participated in age group workshops after a general session with Wilson on "Purposeful Bible Study."

Mrs. Wally Poor, national Sunday School promoter for the Christian Education Board, attributed the large attendance at the sessions to Wilson's presence. "People are attracted by an invited speaker, especially one having come from such a distance," she said.

In addition to being the workshop's featured speaker, Wilson also had training sessions with the teachers of the Radio Norte church on Sunday morning and spoke at the Parque Posadas church that night.

On Tuesday night he had a training session with teachers and leaders in the Minas Baptist church in the city of the same name located 72 miles northeast of Montevideo and on Wednesday night led in Bible study and a training session in the Obelisco church in Las Piedras, 12 miles outside the capital city.

"We are hoping the massive turnout for the Sunday School workshop signals a new day in emphasizing Sunday School in our churches. Most of the churches' religious education programs are weak, but the attendance at this event demonstrates a genuine interest in knowing how to do a good job," said Mrs. Poor.

Wilson's visit was one of the projects generated by the Mississippi Rio de la Plata Partnership in Missions program. His was the first of a religious education nature.

Wilson, a native of Bogalusa, La., has been minister of education of FBC, Gulfport, for three years. He has also been minister of education at Colonial Heights Church in Jackson and FBC, Brookhaven.

005-01M
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Another Easter dawns

The dawn of another Easter morning across America reminds Southern Baptists of the reason we are called to inject good news into everyday encounters and to undergird the efforts of the Home Mission Board with prayer and sacrificial giving in this season of hope and promise. (HMB photo)

Baptist students elect officers, train leaders

The 1982 Leadership Training Conference for the Mississippi Baptist Student Union elected officers, commissioned 1982 summer missionaries, and held training sessions for campus officers.

Meeting at Gulfshore Baptist Assembly, Pass Christian, the students elected Anne Harrington as 1982-83 state president. She is a student at Blue Mountain College from Houston, Miss. She was a BSU summer missionary to Alaska in 1981 and will serve again this year in Thailand. She is also campus BSU president at BMC.

Elected vice president was Greg Smith, a student at Ole Miss from West Point. Secretary is Hope Starnes, a student at Delta State from Greenville.

Executive Committee members are John Robinson, Bruce Hardy, and Kathy Hughes. Robinson is a student at Hinds from Raymond. Hardy is a

student at University of Southern Mississippi from Columbus. And Hughes is a student at Mississippi University for Women from Jackson.

Faculty advisor is John Herring, professor of electrical engineering at Mississippi State. Bill Baker, pastor of First Church, Clinton, was elected pastor advisor. And John Sumner, BSU director at Jones Junior College, was elected student director advisor.

Speakers for the conference included Frank Stagg, Earl Craig, Charles Ashby, and R. T. Buckley. Ron Kurtz, minister to youth at First Church, Jackson, led the music.

Stagg, senior professor of New Testament Interpretation for Southern Seminary, spoke on salvation and servanthood. "Jesus came as a free person," he said, "the freest person who ever walked the earth. He knew the liberty to give himself." Stagg said

(Continued on page 2)

Baptists take food, leave good will

FORT WAYNE, Ind. (BP)—Tennessee Baptists took their disaster van home after two days of feeding flood relief workers in Fort Wayne, Ind.

Rapid melting of the winter's 70 inches of snow and heavy spring rainfall combined to push the Maumee River over its banks, flooding a 15-county area and driving 10,000 residents from their homes.

Fort Wayne's teen-agers are credited with saving much of the city. Schools were closed and the teens went to work making, filling and stacking a million sandbags to keep the water away from buildings. The Tennessee van, manned by 13 volunteers, fed many of the teen-agers.

Kenny Rains, associate in the Tennessee Brotherhood department, said the van set up at the Fort Wayne coliseum, a shuttle point for bag making and distribution. Rains said some workers were there 91 straight hours, existing on sandwiches. The disaster van fed hot meals.

Before it left Fort Wayne, it went downtown to feed policemen and firemen who had been on continuous duty without a hot meal for several days. "It left a lot of goodwill behind," said Mrs. Emmett Powers, wife of the pastor of North Ridge Baptist Church.

The Southern Baptist Home Mission Board sent \$22,000 for disaster relief to

be utilized at the discretion of the Indiana executive director. Mrs. Powers indicated local Baptists' first goal is to keep victims fed and try to help them replace lost clothing.

Dick Trot, a Fort Wayne man who ran a catering service, hurried to the scene and took over cooking duties in the Baptist van while the Tennessee volunteers served the food. Trot, not a Baptist, donated \$3,500 in food supplies himself.

House says it can have chaplain, prayer

WASHINGTON (BP)—The U.S. House of Representatives unanimously agreed to a resolution reaffirming its right to have a chaplain and to open its daily sessions with prayer.

That practice is being challenged in a lawsuit pending before the U.S. District Court for the District of Columbia brought by Madelyn Murray O'Hair and her son, Jon Garth Murray. Their suit contends that payments of chaplains from the U.S. Treasury violates the First Amendment's ban on establishment of religion.

The 388-0 vote by the House came less than a month after the U.S. Court of Appeals for the District of Columbia reinstated the lawsuit dismissed last year by a District Court Judge.

The Record speaks

Mission field change was result of reading the Baptist Record

Stanley Stamps and his wife, Glenna, became Southern Baptists' first missionaries in Nicaragua because he read an article in the Baptist Record.

As early as 1974 the Foreign Mission Board had started thinking of sending a couple to Nicaragua to distribute Christian literature. In January, 1976, still no one was available for that work, so the Board sent out a news release asking for volunteers. The Baptist Record printed the request. Stamps, then a missionary in Ecuador, read the article and could not forget it.

He said he tested it with three questions: Does it interest you? Is it something you can do? Does God want you to do it? It definitely interested him. He could do it, for he had distributed literature for 13 years in Ecuador. And he had the persistent feeling that God wanted him to do it. He and Glenna transferred to Nicaragua in 1977 to begin work there.

Before going to Ecuador he was director of missions in Mississippi Baptist Association, Mississippi. The two are now on furlough in the state.

McGrath studying causes of colleges' success, failure

Earl J. McGrath of the University of Arizona has been on the campus of Mississippi College as the result of a grant from the M. J. Murdock Charitable Trust of Vancouver, Wash., for the purpose of executing a project which it is hoped will be of assistance to private colleges.

McGrath is senior advisor for education at the Lilly Endowment and director of the program in liberal studies at the University of Arizona.

This study will identify a group of institutions, including Mississippi College, which are determined to be maintaining educational programs of high quality while they continue to draw enrollments and income adequate to operate without deficits or heavy debts.

McGrath declares it is a well-known fact that a large number of institutions are having to struggle to remain economically viable and educationally sound. "Abundant literature has been produced dramatizing their plight," he said. "Few studies have been made which seek to identify the policies and practices in institutions which, though their financial needs remain, have nevertheless continued to operate in the black."

McGrath has selected a small group

of institutions which fall into this category and Mississippi College is one of those institutions.

Three types of activity are involved in the study. First, the college would administer the Institutional Functioning Inventory as provided by the Educational Testing Service of Princeton, N. J., to a representative sample of students, staff members, and trustees. Second, selected members of the staff would be asked to supply information on enrollment trends, income and expenditures, and annual reports over a period of years. Third, McGrath would conduct personal interviews with a selected group of trustees, administrators, faculty members, and students to determine the factors in the life of the institution which account for its well-being.

At the conclusion of his study, McGrath will issue a report for the benefit of other institutions.

During his visit to Mississippi College, McGrath told the *Baptist Record* that he didn't see how the federal administration's goal of replacing federal funds for college students by state funds could be accomplished. His fear was that this would force students away from private colleges and into

state school enrollment. His larger fear is that it would force many students out of college.

"I am concerned about what will happen to the United States 10, 20, or 30 years from now," he said. "The students' attitudes on social problems and their ability to sustain themselves will suffer," he declared.

He said that the future of the nation depends on the dissemination of knowledge among the people.

"If vocational programs are cut, young people will not be prepared. If we have semi-ignorant young people, society will deteriorate. This will adulterate the quality of life," he added.

McGrath said that colleges are in financial trouble. During the past few years there have been 125 to close, he noted. Many of them were small. His visits are to seek to determine why some are doing so well with what they have.

His study will seek to reveal what forces there are at work that make for success or failure. He feels some of the reasons are in the leadership—the administration and the trustees.

McGrath declares that the institution that stays with its early founding purpose is the most likely to continue to be successful. There were no public college until 1862, when the land grants were made. The early colleges were religious and performed a distinctive service. They were interested in learning and faith; and most were small, making for a close personal relationship. Those that have dropped that relationship for attracting more students were wrong in their determination, he believes.

McGrath has selected 15 colleges for his study. Mississippi College is the only one with Southern Baptist connections.

CLC speakers say:

Strengthening family begins in the home

ATLANTA (BP)—The family is fighting for its life in contemporary America, but there is hope for strengthening the family through the church, a battery of 19 speakers said in a barrage of 25 speeches during a three-day national seminar on "Strengthening Families."

Sponsored by the Christian Life Commission of the Southern Baptist Convention as part of the denomination's Bold Mission Thrust emphasis on strengthening families, 1,163 persons registered to make it the largest annual seminar the agency has sponsored.

In the closing address, Houston pastor Kenneth L. Chafin urged seminar participants to go home and start to work on strengthening families by making their number one priority improving their own family relationships.

Chafin, whose South Main Baptist Church has specialized for a decade in ministry to singles and divorced persons, said "tokenism" toward the family will not do, and that pastors and churches must "make a vocation out of strengthening families."

Pastors in particular must begin by strengthening their own families. Chafin said, realizing there is no "special immunity" against divorce or other family tragedies in pastoral families.

Earlier, veteran Southern Baptist pastoral care expert Wayne E. Oates sounded a similar theme, warning that the pastor is particularly vulnerable to family crises. Rather than "putting the Lord's work first," he declared, ministers should heed Paul's admonition that anyone who fails to care for his own family is worse than an unbeliever, a neglect, he described as "the least-used test of orthodoxy."

Citing statistics on divorce, former SBC President Jimmy R. Allen, president of the SBC Radio and Television Commission in Fort Worth, said there have been more than a million divorces in America each year since 1975, and that divorce rates doubled from 1970 to 1980.

"For every marriage that dies with a formal funeral called divorce, there are others which die and are never declared dead," Allen observed. "There are couples living in strident conflict and hostility who have murdered the marriage long ago but are chained to its corpse like ancient men punishing criminals," Allen said.

Allen said Christians must be compassionate and nonjudgmental in ministering to the victims of divorce, while upholding without apology the Christian ideal that divorce is wrong. "Not only does God hate divorce, divorced persons hate divorce and the children of divorce hate divorce," Allen said. "Of all armies, the Christ-

ian army should not shoot its own wounded."

Marriage enrichment specialist David Mace of Winston-Salem, N.C., said churches are in crisis over the remarriage of divorced persons. Mace said: "I can accept divorce for Christians in very difficult situations, although always with regret."

Mace called for Baptists to emphasize preventive ministries to the family that will help family members with the resources they need to keep families out of trouble.

Moral Majority President Jerry Falwell, in a sermon described by some as surprisingly moderate, listed seven Judeo-Christian principles he felt should be taught in the home, church and school in an effort to change American society.

Falwell stressed (1) the sanctity of human life and opposition to abortion, (2) the traditional monogamous family and opposition to homosexuality, (3) common decency and opposition to pornography, (4) the importance of work rather than government support of those who won't work, (5) support of Israel and the Jews as God's chosen people, (6) God-centered education with "voluntary" prayer in public schools and teaching "scientific creationism" and (7) support of three divinely-ordained institutions—home, church and government.

A black Baptist pastor from Houston, Bill Lawson of Wheeler Avenue Baptist Church, urged families to work on the problem of racial prejudice in the home. Acknowledging "the sickness of racism belongs to us all," Lawson said it is nevertheless "a curable disease." The only antidote to prejudice in his own life, said Lawson, was "love nurtured in the womb of a family that prayed together and shared Christian values."

Speaking on the effect of television on families, especially children, TV personality Robert Keeshan—"Captain Kangaroo"—said too many parents blame television as a "scapegoat" rather than accepting responsibility for the root causes of problems among young people. Parents have a responsibility to make judgments concerning programs which their children watch as well as to work with others seeking to improve the moral quality of television programming.

CLC Distinguished Service Awards were presented to former president Jimmy Carter and to Rosalynn Carter during the seminar's opening session. The former chief executive and first lady were cited for making "unique and outstanding contributions in applied Christianity" in both public and family life.

Alumni Homecoming

SATURDAY, APRIL 17 — beginning 9:00 a.m.

Clarke College

Newton, Mississippi — Phone 683-2061

"The place where two friends first met is sacred to them all through their friendship, all the more sacred as their friendship deepens and grows old." Phillip Brooks



Dick Brogan

Mississippi Baptist Seminary celebrates 40th anniversary

"Mississippi Baptist Seminary is one model of race relations at its best," said Dick Brogan, MBS president during ceremonies marking the 40th anniversary of the Jackson-based institution.

The seminary, which operates 22 centers in every section of the state, is owned by National and Southern Baptists in Mississippi, and exists primarily to offer theological education to black ministers and lay persons in Mississippi.

Brogan, in his message during the anniversary program, said that a week earlier he received a call from a man who is pastor of the largest black church in Detroit. That man said the only theological training he had had was at Mississippi Baptist Seminary.

Programs of study at MBS include certificate in biblical studies, church music, and Christian education. The Bachelor of Theology degree is designed for persons who do not possess the collegiate requirement for pursuing the Master of Divinity degree. Brogan said the school continues its pursuit of accreditation.



Summer missionaries commissioned

These Mississippi Baptist students were commissioned as student summer missionaries by the Baptist Student Union at the recent Leadership Training Conference. A total of 65 students are to serve in the state, the nation, and around the

world this summer. The students serving foreign fields were in Richmond, Va., for orientation during this commissioning service.

Home Mission Board plans focus on cities, training

By Jim Newton

ATLANTA (BP)—Although Southern Baptists are basically "a rural people," the denomination must focus major attention on the cities of America, Home Mission Board President William G. Tanner told directors at their spring meeting.

To meet the challenge of the cities, the Home Mission Board is seeking to develop a comprehensive and cohesive strategy called "Mega Focus cities," Tanner said.

Miami and New York City, which were the subjects of a major SBC-wide mission study last month, will be the

pilot projects this year in the Focus Cities program, Tanner told the board. In 1983, the five focus cities will be Buffalo, Detroit, Baltimore, Louisville and San Francisco.

Tanner stressed that while 46 percent of the nation's population lives in the nation's 50 most populous cities, only 17 percent of the SBC's churches and 25 percent of Baptist church members are in the cities. Total population of the 50 cities is more than 103 million, Tanner said.

In outlining major emphases for the Home Mission Board in the next few years, Tanner also said major attention will be given to a new evangelism program called Continuing Witness Training (CWT).

The pilot stage of Continuing Witness Training has been completed and major emphasis will be made on CWT in the next few years.

(Newton is HMB news editor.)

Farmer's gifts returns favor to Memorial

An eastern Arkansas farmer who received charity services at Memphis' Baptist Memorial Hospital 47 years ago expressed his appreciation Wednesday with a check for \$5,000.

"I've been thinking about it all these years and now I'm able to do it. I appreciate what the doctors and hospital did for me," the grateful former patient said.

In a simple handwritten letter with the check enclosed, the 63-year-old soybean farmer explained.

"In the year of 1934, at the age of 16, I was admitted to Baptist Memorial suffering from severe burns. I had previously been in another hospital and sent home because they could not heal me. There are few doctors that could successfully treat third degree burns in those days.

"My family heard of a Memphis doctor that had done such work and contacted him. He arranged my admittance to Baptist Memorial and treated me. I was a charity patient. "Please use the enclosed check in the best way."

The farmer who lives 12 miles from the nearest town said he was burned in a tractor fuel accident and required extensive plastic surgery.

"I thought this gift might help some one else in need along the way," he explained.

While praising the generosity of the donor, Joseph H. Powell, president, said the hospital currently provides charity medical care for an average of almost 100 patients a day at a cost of almost \$6.5 million a year.

Baillio jailed for auto death

TEGUCIGALPA, Honduras (BP)—Southern Baptist missionary Stephen Baillio was jailed overnight and later released on bail after the car he was driving struck and killed a woman near Tegucigalpa, Honduras, March 14.

The Alexandria, La., native said he was driving about 35 miles per hour when the woman stepped off a bus, parked on the wrong side of the highway, and walked directly into the path of his car. The missionary family was returning home from morning worship services.

Baillio, 34, took the injured woman to a hospital in Tegucigalpa, where she died about three hours later.

Baillio was held in custody overnight, then released to his home under "house arrest" for the next four days. He was released on bail March 19 pending filing of formal charges.

It is customary throughout Latin America for drivers involved in injury accidents to be jailed and charged, regardless of specific circumstances in the accidents.

Students elect

(Continued from page 1)

servanthood and salvation are inseparable if authentic.

Craig, pastor of First Church, Jackson, said that Jesus, in a sense, is a mortician. "He works with dead people, but instead of burying them, he resurrects them," said Craig.

Ashby, assistant professor in foundations of education for Southwestern Seminary, spoke on effective leadership. He said effective leadership is not limited by discord and that "you are one spoke in the wheel, you are not the whole wheel."

Buckley, furloughing missionary to Bangladesh, compared the Hindu to the Christian. He said a Hindu lives his life hoping to know God. "Those of us who know him act as if we've got a good thing and want to keep it to ourselves," he said. A Christian's obligation is to help others know God.

The 65 student missionaries came to the conference a day early for special training. Guy Henderson, evangelism director for the Mississippi Baptist Convention Board, told the missionaries that they won't always be welcomed with open arms in their places of service. "You may be a hero on campus, but you may be a bum where you're going. They are not all Southern Baptists out there."

He added that to cope, "day by day, there's going to have to be a feeding of your soul and your spirit."

Czech Baptists show increase

PRAGUE—Baptist church membership in Czechoslovakia increased last year, Union General Secretary Stanislav Svec reported to the annual conference which met in Prague October 15-18.

Svec, who was recently elected as president of the European Baptist Federation Council, said the 3,975 members represented a "small gain" over the previous year's figures. Church reports showed 86 new Christian converts were baptized during the last year.

As many as 700 persons crowded the auditorium, balconies and hallways of the host Vinohradska (First Baptist) Church during the conference's evening and Sunday sessions. A Saturday evening evangelistic rally with preaching by Jan Kriska, newly-elected president of the Slovak Union, drew the highest attendance. Many of those present were young people. They were perhaps attracted by the music of the 80-voice All-Czechoslovakia Baptist Youth Choir.

Earlier in the week, the deputy director of the church department in the state ministry of culture, Cerny, addressed conference delegates. He stated that those representing the Marxist doctrine of the state and those representing the doctrine of Christian faith are between two different sections of a stadium, but both must keep out of the boundary lines marked for each side.

Cerny also referred to a current "devaluation of the word 'Peace,'" stating "We need both peace and bread in the world, for the problems of the Third World project sharply into our lives also."

Titeria, in his reply to the state official's greetings, said "For 21 years our Union has had a peace committee so we can be informed of these problems."

High court

(Continued from page 1)

Warning that EEOC efforts to collect employment data will not stop at seminars, King said if the government continues on its present course, it "will be taking on First Baptist Church, Dallas." He said EEOC attorneys have indicated they would not hesitate to take on churches with 15 or more employees.

(Chesser writes for The Baptist Joint Committee on Public Affairs.)

Buckleys to speak to BYW at Gulfshore

General evangelist, Foreign Mission Board, to Bangladesh, R. T. Buckley and his wife, Fran, will share during the Baptist Young Women Conference, May 7-8, at Gulfshore Baptist Assembly.

The Buckleys are Mississippians and have served in Dacca, Bangladesh since 1969. As general evangelist, R. T. has the responsibility of a 'church planter'. This includes training of lay leaders for these new churches in Bible studies.

Fran's appointment as a 'home and church' worker puts her major responsibility at home caring for their daily living and the two children, Amye and Michael Alan.

This Friday and Saturday meeting of Baptist Young Women will be the first to be held in the state, as well as at Gulfshore Baptist Assembly.

The theme for this first conference Baptist Young Women will be "WATCH." This conference is for all BYW—young women between the ages of 18-30, married, single, career or college, who are members of a local Baptist church.

Registration begins at 4 p.m. on Friday afternoon, May 7, at Gulfshore. The program begins at 7:30 p.m. in the main auditorium and concludes on Saturday afternoon at 3 p.m.

Encounters—"how to" sessions are planned for Saturday morning to help BYW in preparing study sessions from *Contempo*; planning mission action projects; and basic BYW information. R. T. and Fran Buckley will share in the Encounter about short-term, career and volunteer mission opportunities.

Leading the Encounters will be Sheryl Churchill, BYW Consultant, Woman's Missionary Union, SBC, Birmingham, who will also lead in the Bible study. Mrs. Wesson (Eileen) Burge, Gulfport, Gulfcoast Association BYW Director; Mrs. Kenneth (Elaine) Rhodes, Poplarville, Pearl River Association BYW Director; Mrs. Paul (Fran) Vandercook, Home Missionary, Gulfport.

Mike Ray, minister of music at the Juniper Grove Baptist Church, Poplarville, will be directing the music during the weekend.



The Buckleys

The registration fee per person includes three meals, room, linens, insurance and programming. Registration should be sent to Marilyn Hopkins, BYW Conference, Box 530, Jackson, Miss., 39205. Make checks payable to Woman's Missionary Union. No registration will be taken by Gulfshore Baptist Assembly.

Accommodations are limited and room assignments will be made on a first-come basis. 2 beds, 2 people, \$24.00 - 8 beds, 8 people (bunks), \$22. The deadline for registration is Tuesday, April 13. The fee is not refundable after April 13. If there are questions, call Marilyn Hopkins, WMU Office, 968-3800.

Bay Springs will present "Last Supper"

At 7 p.m. on Good Friday, April 9, and again on Easter Sunday, April 11, Bay Springs Baptist Church will present a dramatization of Leonardo da Vinci's "Last Supper." The drama will be held in the worship center of Bay Springs Baptist Church and will be under direction of Bill Davis, minister of music.

Tradition says that da Vinci chose, as the subject for his painting, the moment of Christ's startling revelation that one of his disciples would betray him. In the drama each apostle will deliver a brief soliloquy. In addition the choir, as well as instrumental and vocal soloists, will perform musical selections.

Mississippi Baptist Activities

April 12 Adult 8.5 x '85 Growth Seminar; FBC, Brookhaven; 7-9 p.m. (SS)
April 13 Adult 8.5 x '85 Growth Seminar; FBC, Meridian; 7-9 p.m. (SS)
April 16-17 Mother/Daughter Weekend; Camp Garaywa, Clinton; 4 p.m., 16th-1 p.m., 17th (WMU)

Baptists transfer Gaza Hospital to Anglicans

GAZA (BP)—Southern Baptists have completed transferring administrative control of financially-troubled Gaza Baptist Hospital to the Church Missionary Society of England, the Anglican missions agency which opened the hospital in 1879.

The decision to transfer control of the institution came last May after the Anglican agency offered to take back responsibility for the hospital rather than see it close.

Southern Baptist missionaries watched with mixed emotions earlier this year as workmen lowered the old sign from the entrance to the grounds. The name, Gaza Baptist Hospital, was painted over and replaced with a new name—Ahli Arab Hospital.

Each Southern Baptist missionary on staff, except administrator Thomas Adkins, was given the option of staying on under the Anglican administration. Adkins has become business manager for the School of Health Sciences adjacent to the hospital.

Missionaries whose duties related more closely to the school also transferred there, while the rest of the 17 missionary personnel related to the hospital remained there. The Foreign Mission Board will continue paying the salary of those under Anglican administration. One missionary has resigned for unrelated reasons since the transfer was announced.

Under the agreement with the Anglican Church, Southern Baptists will continue to operate the school and a Baptist congregation will continue to meet on the hospital grounds, assuring a Baptist witness in Gaza.

"The year 1981 was traumatic for everyone concerned with the Baptist Hospital in Gaza," Adkins said. He said 80 percent of the hospital's half-million-dollar budget had to come from patients' fees, a goal which became increasingly difficult to attain in a territory with a 130 percent annual inflation rate. Under these conditions, he said, "There had to be a limit. We reached that limit."

The financial situation at the hospital reached the crisis point when the patient load fell and hospital workers' wages rose 64 percent. To compensate,

the hospital terminated 47 of its 109 employees and paid severance pay amounting to a month's pay for each year of employment, as required by Gaza law.

Shortly after the new administration took control Jan. 1, it opened a dental clinic and re-opened the intensive care unit.

"We have felt the Lord's leading very clearly all along the way," Adkins said. Despite the difficult decisions involved in Baptist withdrawal from sponsoring the hospital, he noted that the missionaries have seen the "Holy Spirit bring many people to confess Christ as Savior. I am very optimistic about the future witness for our Lord here in Gaza, even though I am sure it will be difficult."



April 18-25

Mississippi Association will look at the world

The Mississippi Baptist Association is holding a World Missions Conference April 18-25 in 17 churches.

A kick-off rally will take place April 17 at Liberty Baptist Church, at 7 p.m.

The missionary speakers include Stanley and Glenna Stamps, missionaries to Nicaragua; William Smith, missionary to Brazil; David Mayhall, to Liberia; Dolton Haggan, missionary to the Choctaw Indians in Philadelphia, Miss.; Mrs. Jerry Ginn, missionary to Virginia; Hollis and Eunice Bryant, Mississippi mis-

Revival results in 72 decisions for missions

LOUISVILLE, Ky.—Four days of revival services at The Southern Baptist Theological Seminary this spring resulted in 72 lifetime decisions for Christian missions and scores of other commitments among students.

The seminary community focused on priorities for Christian living under the preaching of Charles Carter, pastor of Shades Mountain Baptist Church in Birmingham, Ala., and a 1960 graduate of Southern.

After the final service, when Carter addressed the need for missions, more than 100 students made first-time commitments or commitments to be missionaries at home and abroad.

Nashville — "The Showcase" will give youth leaders a look at every youth-related resource available from the Southern Baptist Convention during the Youth Ministry National Conference II at the Sunday School Board April 19-22.

Approximately 1,000 youth ministers from around the convention are expected to attend the second national conference under the direction of Bob Taylor, youth ministry coordinator in the church administration department at the Sunday School Board.

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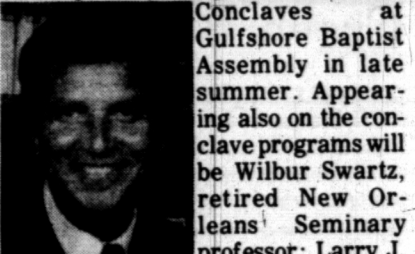
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Senior adult Conclaves will feature N.O. pastor

William M. Hinson, pastor of First Church, New Orleans, will be the featured speaker during two Senior Adult Conclaves at Gulfshore Baptist Assembly in late summer. Appearing also on the conclave programs will be Wilbur Swartz, retired New Orleans Seminary professor; Larry J. Black of First



Hinson Jackson; and Michael T. Smith of Parkway Church, Jackson.

Appointment service set for Birmingham

The Foreign Mission Board will conduct a missionary appointment service at the Birmingham-Jefferson Civic Center, April 13, at 6:45 p.m. CST.

The service will be part of a three day meeting of the FMB at the Birmingham Hyatt House. Related meetings will be held at Samford University.

The appointment service will include an address by Keith Parks, president of the FMB; a parade of flags; music by a 2,000 voice choir and testimonies from some of the 15-25 missionaries to be appointed.

Conclave I is scheduled August 16-18 with Conclave II following on August 19-21.

Hinson will preach during worship services each evening and in addition lead the conclave in two special presentations entitled "Painting Your Own Life's Rainbow." This latter presentation has come out of a rich background of speaking on personal motivation and reaching life goals to business and civic groups throughout the world during his extensive travels.

His material will be adapted specifically for senior adults in this setting. He is currently serving as Special Assistant to the President and Chairman of the Board of SMI International.

Born in Florida, Hinson completed his undergraduate work at Baylor University and has earned graduate degrees at both Southwestern and New Orleans Seminaries. He has served the New Orleans congregation since April, 1977, coming from the pastorate of First Church, Ft. Lauderdale, Florida.

Swartz will lead a Bible Study during the morning sessions. Black will head a music team which includes Becky Payne and Mrs. Eva Hart, while Tommy Byrd, Mrs. Jerry Green and Mrs. Myrna Loy Hedgepeth will serve on the music team for Conclave II led by Smith.

The senior adult musical "Kingdom Within" will be presented during Conclave I by First Church, Gulfport, with Jimmy Cutrell directing. Smith will lead a group of senior adults from his own church in a presentation of the musical during the Conclave II.

1,800 gather at meeting for black Baptist students

BIRMINGHAM, Ala. (BP)—More than 1,800 black Baptist students gathered "for the only meeting in the country designed and planned by and for black college students" at the Birmingham Civic Center.

According to John Corbitt, director of the National Baptist Student Union Retreat and ethnic consultant with National Student Ministries of the Southern Baptist Sunday School Board, the meeting is held "because we feel that the black Christian students ought to get together to share resources."

During the retreat the students—who came from 120 campuses across the nation—elected officers and participated in an annual gospel choir contest.

Southeastern celebrates success of \$3.5 million campaign

WAKE FOREST, N. C. (BP)—Trustees of Southeastern Baptist Seminary elected Charles Michael Hawn as associate professor of church music and adopted a record budget of \$4,589,773 during their semi-annual meeting.

Hawn, minister of music at First Baptist Church, Decatur, Ga., was elected to a newly-created position to strengthen the church music program. The record budget reflects a 13 per-

cent increase over the previous year.

The largest component of projected receipts, \$3,136,354, or 68.3 percent, will come from the Cooperative Program of the Southern Baptist Convention.

During their meeting, trustees joined with the seminary family and friends in celebrating the successful completion of the school's "Equipping for Bold Mission" campaign. More than \$4,131,000 was pledged during the three-year effort, exceeding the \$3.5 million goal.

Trustees also gave each of the 115 employees a two percent bonus from funds received from the Convention's Bold Mission Thrust Challenge budget.

minister. He is a graduate of Blue Mountain College and Southwestern Seminary. His parents live in Louisville, Miss.

Sunflower Baptist Church called Harold Moseley as pastor. He and his wife Marilyn and their two daughters have moved to Sunflower.

Toccpola Baptist Church, Pontotoc County, has called Frank Lovelady as pastor.

Leaf Church, George-Greene Association, has called Bryce Evans as pastor.

Rowland Crawford has resigned as pastor of New Hope Church, George-Greene Association. That church has called Tony Meinhardt as youth director.

Robert Jackson has resigned as pastor of Derma Church, Calhoun County; twice he was moderator of Calhoun association. He is moving to Sylvaena Baptist Church, Raleigh.

Staff Changes

S. M. Henriques, Jr., pastor of First Baptist Church, Tutwiler, has accepted the pastorate of the Friendship Baptist Church, McComb. Henriques is married to the former Mary Ann Myers of Newton and they have two children, Jennifer, 4, and Jonathan, 2 months.

Henriques, a graduate of Mississippi College, earned a master of divinity degree from New Orleans Seminary. He has been active in the work of Tal-lahatchie Baptist Association. The members of the Tutwiler Church had a supper on March 14 to honor the Henriques family. Lucius Marion of Clarksdale, who recently retired, is interim pastor of First Church, Tutwiler.

West Drew Church, Sunflower County, has called Zeb Brister as vocational full-time pastor.

Second Baptist Church, Indianola has called David Allen as pastor. Allen moved from First Baptist Church, Edgewood, Texas, where he was youth

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Editorials . . .

"Living among the dead"

One of the most interesting questions in all of literature is, "Why seek ye the living among the dead?"

Two men, who incidentally were dressed in shining garments, posed this question to Mary Magdalene, Joanna, and Mary the mother of James. It was on resurrection morning, and the women were looking for the body of Jesus.

Immediately after the question, the men had the triumphant announcement: "He is not here, but is risen."

Luke records this in the 24th chapter of his gospel.

One might wonder at the women's belief in the credibility of Jesus. The men pointed out that he had told them that he would be crucified "and the third day rise again."

More than likely, however, if any of us had been faced with the decision of what to do on that Sunday morning, we would have done about the same thing.

Either we would have gone to the tomb expecting to find a body, or we would have done what all but those three people did: we would have figured that the sure discovery wouldn't be worth the trip.

The glad announcement by the two men, however, turned the history of the world upside down and launched a Christian movement that has continued strong and unabated somewhere in the world since that day. Every moment in every corner of the world since that time has been affected by that announcement. Even Russia, considered a godless state, finds itself dealing day in and day out with circumstances brought about by Christian people. It may be a decision as to how far to go in an arms race with the United States, which by and large is a nation managed by Christians, or it may be trying to determine what to

do about the Siberian Seven; but Russia faces Christianity every day.

On Easter Sunday we will celebrate what we have decided to note as the anniversary of that announcement.

Why were the women at the tomb that morning seeking the body of Jesus? Obviously, they felt it would be there. And even though we have had almost 2,000 years to look back on that day rather than being faced with it personally, we don't fare much better in our concepts of the significance of the moment than did the women on the spot. We still have trouble believing that the gospel is going to accomplish what the Bible plainly tells us it will.

Perhaps if the two men were to show up today in the presence of any of us, they would ask: "Why seek ye the dead among the living?" The church which Christ left on earth to spread the gospel of his salvation is alive and can be

as dynamic as we will allow it to be. A great deal of the time, however, we drag around in our relationships with that church as though it were just about dead. Very likely that is because we look upon the church as an extension of the thoughts and efforts of ourselves.

The church is alive. It is waiting for us to grasp that idea and put it into dynamic, active witnessing. Easter Sunday surely would be a proper time for such a concept of service to be put into motion.

The church has always been alive and will continue to be so throughout the rest of the measurable ages. Resurrection morning can signal the resurrection of many of us who have somehow managed to let our gears slip down slower than they need to be.

May we all be found among the living.



He Took the Thorns and Left a Garden

Preparations for the SBC

The Southern Baptist Convention is about 2 months in the future, and preparations for it are well under way.

It is not likely that churches have named messengers as yet, for that generally is a last minute decision. But churches can begin helping with the preparations immediately.

The annual meetings have always been the subject of prayer. That is a fact that can be accepted without any sort of documentation being needed. Last year, however, at the request of SBC President Bailey Smith, a special emphasis was placed on prayer for the convention. Those who attended will attest to the fact that a miracle took

place in Los Angeles, and a harmonious convention was experienced when fears were that it would be anything but harmonious.

Evangelist Jack Taylor of Fort Worth, who then was first vice-president of the convention, was named to head the effort to cause prayerful attention to be given to the convention.

Though Taylor is not an officer this year, Smith has asked him again to take charge of such an emphasis. He has done so and is carrying out about the same sort of operation he worked out for last year. In order to make such

a concept workable, he has asked people in every state convention to be prayer chairmen in their areas. In Mississippi it is Bill Causey, pastor of Parkway Baptist Church in Jackson and a former president of our convention.

There are many people with divergent views of what the Southern Baptist Convention should be and what it should try to do. Regardless of which group of these people each of us fits into, we all must agree that for the convention to accomplish its task will take teamwork. This can be brought about only through prayer. It will take

a more powerful voice than any one of the people who will be in New Orleans will have in order to cause all to feel that a reasonable direction has been cast and the need is to move with it.

Thus the churches can, and should, begin helping with the preparation immediately. What the churches can do is the most significant action that is to be undertaken.

They can pray. This is not to say that there hasn't been prayer for the conventions all through the years. It is to say, however, that the one coming up will need the prayers of Baptists as much as any of them ever has.

Faces And Places

By Anne Washburn McWilliams

"Because he lives . . ."

Goodbyes are always hard. And when someone your own age dies, that underscores your knowledge that your own time of departure is coming, perhaps sooner than you thought. One day last year my cousin, Henry Allen, and I were sitting on Mama's couch, talking about a building job he and his construction company were doing for her. We made plans for further work this year. Neither of us knew that day was for us a time of saying goodbye.

On the morning of Feb. 24, 1982, Mama called to say that Henry had died and that the funeral would be at First Baptist, LaFayette, Ala., where he was a deacon. (Born May 26, 1929, to Uncle Zeddie and Aunt Lura Earl, when I was two months old, he was a younger brother to Elmer and Palmer.)

Suddenly, after her call, in memory I was a child again, with my playmate Henry. I watched with fascination as he built complicated roads in the sand to drive his toy cars and dump trucks over. When he and I started to school together at Ridge Grove, our house was a little off the main road, so I would walk over the hill across a cottonpatch to wait for the school bus with Henry. One morning the bus broke down and didn't arrive for us. As we had not missed a day in school, this seemed like a major disaster.

Then we thought of the jingle, "Star light, star bright, first star I see tonight—wish I may, wish I might, get the wish I wish tonight . . ." In the daylight we could not see a real star, so we cut out a big white paper star and tacked it on the wall to wish by that the bus would come on.

Other times we played hopscotch and marbles and "handy-over," pitching a ball over the roof of his house.

During our teen years we double dated a lot. When on a Friday night we planned to go to a Church Training social or on a Saturday night to a movie, I'd stand at the kitchen window watching until I saw Henry's car come over the hill. That meant that Henry and his date, and my date, were nearly there. Even at night I could recognize his car, for the beams of light shone at a certain angle. In my sister Betty's wedding he was an usher, handsome with his wavy brown hair and blue eyes. His

slow teasing grin would usually be followed by a deep chuckle.

He and Mildred were both 18 and engaged when she was killed by lightning. For a while, Henry seemed to think his own life had fallen to bits. Then he realized he had to look forward and not backward.

During the Korean War, he served in the U.S. Signal Corps. He married Nita Abernathy, a pretty brunette. Their son, Lamar, finished Auburn and married; last year he gave them their first grandchild, Henry Lamar III. Their son Don is a senior at Auburn and their daughter Lisa is a senior in high school.

Always generous, Henry several times offered to W. D. and me the use of his cottage on Lake Martin. He and his family would go there often to fish and ski and swim.

After a car accident on a lonely road last summer, he walked a long way, despite severe internal injuries and with considerable fortitude and courage, to find help. He never fully recovered from the injuries and other complications.

It was Marjorie Holmes who wrote, "The more people I lose to death, the nearer to God I am." Easter celebrates the hope that goodbye is not forever!

Christmas morning, 1981, I sat on a bench in Jerusalem facing an empty tomb in a garden. The bench was still wet from the night's rain. Some people sat praying; others were singing carols. Geraniums glistened with dampness. To my left stood a giant pine and a group of green cedars. To my right I could see the top of Calvary, where once three crosses stood. Clumps of grass sprouted from the rock wall before me, around the yawning entrance to the tomb.

I walked down and stepped over the deeply worn ledge at the base of the entrance. Inside I saw a broken shelf and an empty hollowed out groove. I stood quietly for a moment. Then as I turned to go back out, I saw the sign just inside the doorway. Its words thrilled through me like a bolt of electricity: "He is not here; He is risen."

Guest opinion . . .

By Eunice J. Campbell Pearl

The first Senior Adult Retreat at Gulfshore last year opened May 18. Because of having a ride down on Sunday afternoon it was necessary for me to arrive the day before it opened. This I did by special arrangement with the manager, Frank Simmons. I arrived just in time for supper with the staff.

The buildings, constructed by hurricane-proof standards, are gleaming white. Classrooms, lounge, and registration office occupy the first floor while cafeteria, and book store are on the second floor as are some bedrooms. Other bedrooms occupy the third floor along with the business offices.

Nicely furnished with comfortable chairs and couches, the lounge is triangular in shape. On one wall hangs a picture of Dr. Chester Quarles, who was executive secretary of the Mississippi Convention Board when the property on Henderson Point was

purchased and when it was opened for the summer of 1960.

As the security guard made her rounds just before dusk, she and I had a chat. We were the only two persons on the grounds. She had known many of the people I got to know during the years I lived at Kittiwake and served as executive assistant at the Gulfshore Baptist Assembly.

The college students who make up the summer staff were just super. As I sat in the lounge awaiting my ride on the last day of my stay, a young lady from Mississippi Southern sat down; and we had a very nice, meaningful conversation. She is a senior this school year.

On Monday morning the staff and I gathered outside the cafeteria door waiting for someone to open and let us in. Finally two young women detached themselves from the group and came back presently with the woman in charge of housekeeping. She opened the door; and the young people who obviously were assigned to work in the

cafeteria went behind the counter and set out milk, juices, and cereal. We all sat down to a delightful breakfast.

One humorous incident I enjoyed watching each morning was the raising of the U.S. and Christian flags. Three young women on the staff were assigned this duty and did a superb job. Every morning, without failure, a young man, clad in shorts, T-shirt and straw hat, stood by the young women and waved a Confederate flag back and forth at chest level. I loved it.

The program beginning at 6:40 p.m. Monday was both helpful and enjoyable. The fellowship feature each evening gave us the opportunity to greet each other by name as we shook hands with those near us.

Dan Hall coordinated the music, having enlisted three other persons to assist. Congregational singing was worshipful and enjoyable. Each Bible teacher also spoke at one evening service in the auditorium. Kermit King did a superb job of planning the entire

program. There were several large church buses parked on the grounds, having brought senior adults from around the state.

"Beside the Point: The Gulfshore Story," by Anne Washburn McWilliams, was being sold in the Book Store/Gift Shop, and I purchased two copies. The manager said the staff had purchased many copies; and as I picked up my copies a young woman came in and said, "I need another one of these." The book was well researched and includes a concise history of Pass Christian as well as the history of Henderson Point, where Gulfshore is located.

There is a pier out into Bay St. Louis, where one may fish for trout with hook and line. Two sailboats are beached on the sand; and a motor boat, tied up at the pier, is always ready when the sailboats go out. If anyone needs to be removed and brought back to shore, there is no problem.

Senior adults at Gulfshore

Guest opinion . . .

By Paul Griffin Jones, II
Executive Director-elect
Christian Action Commission

Results of a study of TV programs indicate that violence increased in spite of network and advertiser claims that there was a reduction. The National Coalition on Television Violence has compiled data on the fall-winter television season. The findings indicate that there was an average of six violence acts per hour on American television; it was also noted that U. S. television had 300 percent more violence than the Canadian networks.

It was also noted that movies were the leading source of violence in our society. Since 40 to 60 percent of television violence is concentrated in TV movies, there is need for parents, church leaders, and civic groups to speak out on the issue of violence in our society, especially that which is shown

to our children.

A large number of church-going Americans have a lax attitude toward violence. Others see no problem with depicting violent acts and even see it as healthy.

On Jan. 3, 1982, 60 Minutes aired an interview with an extremely successful moviemaker, Earl Owensby. He stated that he avoids drugs, sex, and dirty language but feels that it is healthy to pack the screen full of extreme violence.

The time has come for Southern Baptists to address the issue of television and movie violence. A recent study funded by CBS, at a cost of \$300,000, showed television violence as the leading cause of real-life violence out of 227 possible causes investigated.

For the past three years, *The Deerhunter* has been shown on television. During that time, 29 young men and boys have re-enacted the vivid Russian roulette scene watched on television, and only four survived. The 29 victims' ages ranged from 8 to 31. This is graphic evidence of the impact of television violence on our society.

The Christian Action Commission of the Mississippi Baptist Convention is concerned that this type of "pornography" be reduced and, hopefully, eliminated from the television. In keeping with the mandate from the Mississippi Baptist Convention to address moral issues affecting our churches and society, the commission will begin the periodic publication of information and data which can be used to address the issue of television violence. Detailed information is available by writing the Christian Action Commission. Material such as the dates, names, and cities of the young men who died following *The Deerhunter*, and the addresses of those industries who sponsor programs with high violence content are also available.

Television violence can be reduced. We do not have to sit by and watch our

homes be filled with this blatant evidence of moral decay.

The Christian Action Commission can help combat the threat of violence

that is coming into the home. Help will be provided by contacting the writer at the Christian Action Commission, P. O. Box 530, Jackson, MS 39205.

Book Reviews

THE GOD WHO SHOWS UP by James M. Richardson; Insight Press, New Orleans, 55 pp., \$3. This book may be obtained from the Baptist Book Store or from the Maranatha Book Store in Jackson, rather than from Richardson, as stated in last week's Baptist Record.

KEYS FOR KIDS (Children's Bible Hour, 93 pp., paper) Here are 30 brief devotionals for children, ages 8-14. They use stories from the Children's Bible Hour, a non-denominational ministry. The book will be sent free, one per family, to anyone who writes and asks for it, according to Charlie Vander Meer. The address is Children's Bible Hour, Box 1, Grand Rapids, Mich. 49501. Each devotional is based on a Scripture reference and has some lesson in Christian living.—AWM

SINGING IN SIGNS by Cathy Rice (Thomas Nelson, \$4.95, 161 pp.) This book contains 164 hymns and 73 favorite choruses. Words with symbolic or archaic meaning, which might be hard for the deaf to understand easily, have been altered. Their meaning is retained, but each word used can be signed in rhythm with the music. Hymnbooks for the deaf are not generally used during a worship service as the deaf cannot hold a book and sing in sign language at the same time. However, they can use the book at home to learn their favorite hymns and choruses. Also this book is a valuable resource for interpreters for the deaf. Introductory material instructs users how to "think deaf" and how to avoid such common interpretation errors as confusing pronouns, rhetorical questions, and signing out of rhythm. Indexed by topic and title. Attractive hard cover edition.—AWM

New album
MAJESTY, a Hymn Celebration of Worship and Praise; stereo album distributed by Paragon Records, a label of the Benson Company, 368 Great Circle Road, Nashville, TN 37228.

The 150-voice Oklahoma Baptist Festival Choir with the Singing Churchmen sing 11 numbers accompanied by the Nashville Orchestra. The music was arranged by Ron Huff and the ensembles were conducted by James Woodward. The Singing Churchmen are ministers of music from throughout Oklahoma who brought some of their finest vocalists together for this recording.

The numbers are O Worship the King; Christ Arose; God Hath Provided the Lamb; Lord I Believe; I Go to the Rock; Holy, Holy, Holy; How Firm a Foundation; Sweet Hour of Prayer; O Sacred Head Now Wounded; We Shall Behold Him; and a portion of the Hallelujah Chorus.

Also available are a choirbook, stereo cassette, stereo eight track, accompaniment reel and cassette, full conductor's score, full orchestra parts, program bulletins, and performance posters.

These are big, full recordings, as majestic as the name implies. They are not the well-known arrangements that might be expected but do illustrate the arranging artistry of Ron Huff.—DTM

The Foreign Mission Offering Year is June 1-May 31.

Newsbriefs

Taipei, Taiwan—Baptist pastor Huang Gang-rei left for South Korea in March after his commissioning as a foreign missionary by the Chinese Baptist Convention. He will lead a Chinese congregation in Pusan. Korean Baptists sent their first foreign missionary in 1980 to American Samoa, where he works with Korean fishermen and merchants.

Atlanta—The Second National Conference on Prayer for Spiritual Awakening is scheduled for April 26-29 at Gloria Baptist Conference Center in New Mexico.

Vietnamese refugees in Malaysia have been receiving Scriptures in their own language thanks to the Bible Society of Singapore, Malaysia and Brunei. In a report to the American Bible Society in New York, the Bible Society in Singapore said it had provided 1,100 New Testaments and more than 34,000 Scripture Selections in Vietnamese for use by refugees.

The Record speaks

This week on page one is the first of a series of articles which tell stories of how people's lives have been changed by reading the Baptist Record.

This first story is about a missionary changing mission fields because of an article in the paper. If any readers have an account of how reading the Baptist Record has changed their lives, they may send the stories to Baptist Record, Box 530, Jackson, Miss., 39205.

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Just for the Record

Thursday, April 8, 1982

BAPTIST RECORD PAGE 5



HIGHLAND BAPTIST CHURCH, MERIDIAN, recently honored all its past music directors at a musical homecoming. Past directors pictured (from left) are Bob Gray (1971-1974), First, West Point; Paul Bird (1978), Westwood, Meridian; Franklin Denham, present Highland director; Eugene Price (1958-1962), North McComb Church; J. B. "Buddy" McElroy (1967-1968), First, Richton; Bill Wilkinson (1968-1969), First, Hendersonville, N. C.; A. D. Shirley (1953-1958), choir member at Highland; Jim Hess (1974-1978), First, Pontotoc. Also present was Frank McDonald, volunteer director, 1927-1953. Jackie Hamilton is pastor. Tanner Riley, University Church, Fayetteville, Ark., director, 1962-66, was unable to attend. The honorees were recognized at the 11 a.m. service March 14. An all-church potluck meal was held Saturday, March 13, at 7.



A PERSONAL WITNESSING WORKSHOP for Jackson County Baptist Association drew 175 youths and adults on March 2. Sue Tatum of Yazoo City led the workshop at First Baptist Church, Gautier. The meeting had been planned by the associational WMU. Mrs. Billy R. Williams, director, and Allen Webb, Jackson County director of missions.



THE BAPTIST STUDENT UNION at East Central Junior College installed officers for the 1982-83 year recently with Ken Watkins, BSU Director at Mississippi State presiding. The new officers are: (seated) Mark Walker of Carthage, president; Stella Posey of Forest and Reggie Lovom of Louisville, music; Jean Barfield of Forest, missions; Phillip Sistrunk of Philadelphia, worship; (standing) Sandy Brooks of Lena, publicity; Vickie Haralson of Forest, fellowship and drama; Lee Peagler of Morton, Bible study; Janice Stone of Philadelphia, secretary; and Gladys Bryant, BSU director.



NEW ORLEANS SEMINARY'S national alumni officers are welcomed to the campus by Landrum P. Leavell, center, seminary president during an alumni workshop. Left to right are Don Wainwright of Woodmont Baptist Church, Mobile, Ala., president-elect; John Gibson of Wesleyan Drive Baptist Church, Macon, Ga., president; Leavell; Thomas Ayo of Temple Baptist Church, Jackson, Miss., treasurer; and Eugene Henderson of Fairview Baptist Church, Columbus, Miss., secretary.



Make Their First Ride A Safe Ride

Abigail Karis Riley, new daughter of Mr. and Mrs. Benjamin A. Riley of Jackson, models one of the new car seats available at Mississippi Baptist Medical Center in Jackson. The seats, provided by the Governor's Highway Safety Program, are leased through MBMC's Hostess Department. Parents pay a \$25 deposit to keep the car seat six months and receive \$20 upon its return. Money to buy the teddy bear decals for the car seats was raised from a bake sale by the staff in MBMC's Labor and Delivery and Nursery. Pictured with Abigail are Mr. and Mrs. Riley, who are members of First Baptist Church, Jackson.

Newlight, BSU Ensemble, Jones County Junior College, will be in concert at Watkins Auditorium in Laurel April 30 at 7 p.m. There will be no admission charge but an offering will be taken to help with the expense of sending Newlight to Argentina for music missions in June, said John Sumner, Jr., BSU director. The foundation for the BSU multi-purpose building at the college has been poured and teams from the eight-county area served by the college, and BSU, are scheduled to help with the construction.

Northeast Mississippi Ministers of Music Fellowship sponsored a Church Music Festival March 4-5 at First Baptist Church, Pontotoc. The night of March 4 was for youth choirs and ensembles, and on March 5 adult choirs and ensembles participated.

The churches that participated were: First, Houston; First, Pontotoc; First, Corinth, West Jackson Church, Tupelo; First, Starkville; Parkway, Tupelo; First, Aberdeen, West Heights, Pontotoc, and First, Louisville. Thirteen choirs and eight ensembles, and on March 5 adult choirs each.

The festival planning committee included Conrad Howell, chairman, First Church, Corinth; Jim Keyser, First Church, Calhoun City; and Jim Hess, First, Pontotoc.

Revival Dates

First Baptist Church, Yazoo City: April 18-21; Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. at 7 a.m. and 7:30 p.m.; Roy Fish, Southwestern Seminary, Ft. Worth, Texas, evangelist; John and Kathy McNair, Magee, missionaries soon to be assigned to Uruguay; James F. Yates, pastor.

Grace Memorial Church, Gulfport: April 18-23; Sunday at 11 a.m. and 7 p.m.; during week at 12:15 p.m. and 7:30 p.m.; Frank Case, Tempe, Ariz., preaching; Rod Maples, Joplin, Mo., leading the music; Jimmy Porter, pastor.

Tylertown Church (Walthall): April 11-14; Bartis Harper, pastor; Don Watterson, director, Sunday School Department, Alabama Baptist Convention, evangelist; Randy Grim, minister of music at Tylertown, leading music; High attendance day in Sunday School on April 11; services 11 a.m. and 7 p.m. Sunday; 7 a.m. and 7 p.m. Mon.-Wed.

First, Vicksburg: April 12-18; John G. McCall, pastor, revival preacher; Bill and Martha Bacon, First Church,

Clinton, guest musicians; revival theme, "Grace So Amazing"; during week at noon in Fellowship Hall (\$1 luncheon available) and at 7 p.m.; regular hours on Sunday; children's hot dog supper Thursday at 6 p.m.; hamburger supper for youth Friday at 6 p.m.

Rock Hill Church, Rt. 2, Brandon: April 11-14; services at 7:30 p.m.; Clark Stewart of Mississippi College, evangelist; Rickey Patrick, Mississippi College, leading the music; James Smith, pastor; George Styron, minister of music; the church will have an Easter sunrise service at 7 a.m. Sunday, April 11.

Robinson Street Baptist Church, Jackson: Easter revival; April 11-14; Robert Ledbetter; Thompson, Ga., former pastor at Robinson Street, evangelist; Sunday morning at 11; Mon.-Wed. mornings at 10; night services at 7; James M. Doyle, pastor.

Harrisville Church (Simpson): April 18-21; regular services Sunday; Mon.-Wed., 7:30 p.m.; Dennis Phelips, pastor, Brownfield Church, Baton Rouge, La. evangelist; Randy Hymel, minister of music, Harrisville singer; Gene Erwin, pastor.

Purvis choir will present "Jesus Lives!"

The Sanctuary Choir of First Baptist Church, Purvis, will present **"Jesus Lives!"**, Easter cantata by Harold Decon, during the morning worship service, Easter Sunday, April 11, beginning at 11 a.m. The 35-voice choir will be accompanied by piano, organ, timpani, bells, and a brass ensemble made up of young people from Purvis High School and the University of Southern Mississippi.

The director is Mike Hennington, minister of music. The pastor of First, Purvis, is Frank Harmon.

Clarke area tent revival planned

An area tent revival will be held April 25-30 at the Northup Chapel on U.S. 45 south of Quitman, announces Grady Crowell, Clarke County director of missions.

Danny Lafferty of Ocean Springs will be guest evangelist. Arlis Nichols, Clarke County associational music director, will lead the singing. Services each evening will begin at 7.

Sponsoring churches include Northup Chapel, Tommy Parker, pastor, and Knights Valley Church, Harold McInnis, pastor. Jim Hill of Soso is the planning advisor.

Names in the News

Iva Jewell Tucker and Johnie W. Sentell, Jr. have been named to direct the work of the editorial and art departments of **The Alabama Baptist**. Both have been on the staff several months. Mrs. Tucker is a former editor of GA magazines, **Aware** and **Discovery**, and is the author of seven books. She and her children have been on many teaching expeditions to the Choctaw Indian reservation in Mississippi, to lead day camps and Bible-related activities. Sentell is a former managing partner of Sentell Oil Co.

Kay DeKalb of Nashville, Tenn., will be the featured Christian entertainer during Spring Fever Week (April 12-16) at Holmes Junior College, Goodman.

A former Miss Alabama Teenager and Miss Birmingham, Kay has done numerous guest concert appearances and is now a full-time solo performer.

Her concert will be held in the Frank B. Branch Coliseum at 7 p.m. on April 14. Admission is free.

ATLANTA (BP)—Former President Jimmy Carter and Rosalyn Carter received separate Distinguished Service Awards at a national "Strengthening Families" seminar

for outstanding contributions in applied Christianity, including setting high standards for their marriage and family life.

The Carters received their awards during the opening session of the three-day seminar—sponsored by the Southern Baptist Christian Life Commission—that attracted 1,100 Southern Baptist participants to Atlanta.

RICHMOND, Va. (BP)—W. H. (Dub) Jackson, Jr., has resigned as missionary regional coordinator for the Southern Baptist Foreign Mission Board's partnership evangelism program, and has decided not to be reappointed as a foreign missionary.

After almost 20 years of organizing preaching trips for others, Jackson wants to do a little preaching himself. He says he has no specific direction, other than a desire to preach in the countries where he led partnership evangelism teams as president of World Evangelism Foundation, and to preach and encourage involvement in the program among stateside churches.

Victory Heights Church, Greenwood, ordained Derrell Stanrod as deacon, on March 7.

Tommy Dean Gillespie was ordained deacon March 14 at Hebron Church, Pontotoc County.

Retired missionary speaks in Cantonese at Chinese mission

Cornelia Leavell, retired SBC missionary, now living in Starkville, spoke to the Chinese Mission of Greenville on March 14. Ninety-two Chinese were present.

"She is bilingual, and having a Caucasian speak to them in Cantonese was a great treat for the local Chinese," said Ted Shepherd, minister of missions, First, Greenville. One Chinese teenager was heard to remark, "Is that lady Chinese?" And several Chinese said that she spoke their language better than they did.

Miss Leavell was born in China. Her father was a doctor and served as a medical missionary in China for many years. She covered the movements of her family from the Japanese invasion to the Communist takeover. For 17

years she served as registrar at the Baptist Hospital in Hong Kong. At other times in her career she was a kindergarten teacher.

"Her testimony was well received by the Chinese audience, especially her news of the present economic conditions and social conditions in Hong Kong," said Shepherd. "Her knowledge of Chinese food and customs was a delight to the Chinese who attended a luncheon in her honor at a local Chinese restaurant before the service."

The first Baptist Church of Greenville has had a Chinese Mission since 1934. Ted Shepherd is pastor, Ed Pang, superintendent, and C. W. Sidney, secretary-treasurer.



Mothers and fathers of Mississippi missionaries were honored in a luncheon at First, Columbus, on March 23. State WMU Board members also were invited to the luncheon. Mrs. Wagner Williams, Pontotoc, standing, tells about her son, Van Williams, and his wife Sarah, missionaries to India.

At the WMU Convention



Freda Trott, left, and her husband Edd are celebrating their 25th anniversary of mission work in Brazil, and Southern Baptists are celebrating 100 years of mission work there this year. Mrs. Trott said that several groups of Texas Baptist volunteers have visited them in Campina Grande. Two engineers stayed four days to help Edd with an irrigation project. Stanley and Glenna Stamps transferred five years ago from Ecuador to Nicaragua to open up a literature ministry for the Baptist Spanish Publishing House. Glenna told about some Cubans visiting in Nicaragua who bought books and Baptist materials from them to take back to Havana. "They had warm praise for Southern Baptist missionaries in Cuba in the past." The Stamps asked for prayer for the pastors in Nicaragua, "that they may be able to continue to preach the true Word of God."



Fran Pickett, left, manager of Camp Garaywa, who visited Liberia in February, and David and Ollie Mayhall, missionaries to Liberia, discussed mission work in that country. Mrs. Mayhall said, "In Liberia, if you miss church a long time, when you return you must stand before the church and tell why you've been away!" The 1978 Lottie Moon Offering provided the house which the Mayhalls moved into in 1979, and a publishing house for Liberian Baptists came out of the 1980 Lottie Moon Offering. Mayhall said, Miss Pickett challenged the Mississippi women: "Muslims have set as their goal to take Liberia—and I don't want them to. All the dark in the world can't put out the light in Liberia. Will we help to spread that light?"



Cecile and Mark Alexander, right, missionaries to Argentina, greet Corinna H. Russell, member of West Corinth Baptist Church, Corinth, Miss., who lives in Cecile's hometown. While on furlough, Alexander is coordinator of the Mississippi-Rio de la Plata partnership project.

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Bible Book Series



Jesus the King resurrected

By Howard E. Spell, Clinton
Matthew 27:62-64a; 28:1-9, 10, 18-20

Throughout the history of Christianity the resurrection of Jesus of Nazareth has been debated both pro and con. Those who say they cannot believe in the bodily resurrection or do not want to believe it have suggested a number of theories to disprove the fact of the resurrection. It is interesting to note however, that the two groups most interested and most concerned (the followers of Jesus and the unbelieving Jews) affirmed Jesus was no longer in the tomb in which he was buried, and they seem to have thought he had made good his claim.

Naturally an empty tomb does not in itself prove the resurrection, but the many post resurrection appearances do not have the earmarks of fabrication. Paul would write, some 20 or more years later that the majority of the more than 500 to whom Jesus appeared in Galilee were still alive (1 Cor. 15:6). It would have been an easy matter to check with them. The Scriptures affirm the resurrection, and that settles the matter for the Christian.

I. Precautions taken by the Sanhedrin (27:62-64a)

Although the unbelieving Jews, primarily the chief priests and the elders did not believe many of the things said by Jesus, apparently they took seriously his claim that he would be raised from the dead. Thus they went to Pilate requesting that precautions be taken to keep the disciples from stealing the body, hiding it, and claiming he had been raised. Having yielded to their demands that Jesus be crucified, Pilate seems to have had no trouble in granting this request by placing guards at their disposal. Matthew refers to them as soldiers.

II. The resurrection and an appearance (28:1-9)

One need not speculate about the exact moment of the resurrection. The wording of Matthew concerning the time of the arrival of Mary Magdalene and the other Mary at the sepulchre is not very clear, but a comparison with the other gospels seems to indicate they came early on Sunday morning.

The effect of the earthquake on the watchers (the soldiers) was tremendous, for they became as dead men. From Matthew's account we gather the women arrived after the earthquake. There is little doubt that the words of the angel were directed only to the women and contained both an invitation and a message for the disci-

ples. Upon seeing the empty tomb they were reminded that Jesus had said he would be raised from the dead.

It was probably because the angel knew of the anxiety which the disciples were experiencing that they were told to go quickly with the news that Jesus had been raised and was going into Galilee where they could see him. That they departed hurriedly from the area of the tomb may be due to more than one thing. Naturally they were elated and wanted to share their good news and reassure the disciples; they probably wanted also to get away from the scene of an unforgettable experience.

An angel of the Lord had appeared to them and had actually spoken to them. As they hurried from the scene, Jesus appeared to them and greeted them with a common and customary greeting of their day and age. It is interesting to note they had no difficulty recognizing him and fell at his feet to worship him. Matthew says "they took hold of his feet."

III. The message to the disciples (28:10)

If we translate literally what Jesus said to the women, it would likely be: "Stop being afraid." They were already afraid and Jesus wanted them to cast their fear aside.

Even though it is none of our business, we probably find it difficult not to wonder about what had gone on in the minds of the disciples, particularly of the eleven, since the crucifixion. On the night of the arrest of Jesus they had forsaken him, leaving him to face alone the accusations of the chief priests and the elders. Now, so far as they knew, this one on whom they had placed their trust was dead in the tomb. Had their hopes been all in vain and were they now to try to pick up some of the broken pieces of their lives and put things together?

IV. The resurrected King's commission (28:18-20)

Having left Judaea, the eleven went into Galilee as the risen Lord had instructed. But despite all that had transpired, some of them were still doubtful. It was here that Jesus Christ gave to them what has been termed

FORT WORTH, Texas (BP)—Southwestern Baptist Theological Seminary has received an anonymous gift of \$250,000 for the seminary's World Mission/Church Growth Center, according to John Earl Seelig, vice president for public affairs and chief fund raising officer.

"the great commission." We need to remember that it is the risen Lord who is saying "all authority (power) has been given to me in heaven and on earth" (28:18) and by that authority he can give marching orders to his followers. In giving the commission, Jesus used the participle of the verb "go" rather than the imperative mood, so it can well be translated "as you go" or "in your going make disciples of all the nations." It is important to notice that his promise to be with us is conditioned on our carrying out the commission.

The fact of the resurrection of Jesus Christ cannot be overemphasized, but we frequently think or say little about it except during the Easter season. At that time we sing loud and lustily about his having arisen with a mighty triumph over his foes, and then we seem to forget about the importance of this belief. By living consistent Christian lives day by day we can show our belief in the resurrection, for our lives are proclaiming a salvation which is impossible apart from the resurrection of Jesus Christ. It is an important part of the total Christian message.

Devotional

Who shall roll away the stone?

By Bill Baker, pastor, First, Clinton
Mark 16:1-4

Joseph of Arimathea claimed the body of the crucified Saviour, wrapped him in linen and laid him in a tomb, rolling a stone unto the door (Mark 15:43-46). Since the Sabbath prevented the women from completing the full ritual of burial, they were coming to the tomb early on the first day.



Baker

Walking toward the tomb the conversation turned to an insurmountable problem, that is, "who shall roll away the stone for us?" Such anxious consideration will always plague those who look to human resources for the solution to their problems.

The thought of encountering an insurmountable problem often causes many to turn back, or decline the journey in the first place. It is to the everlasting credit of these women that they proceeded to the tomb even though they anticipated such problems.

Upon arriving at the tomb the women were met with two miracles. Not only was the Saviour risen, but also the stone was rolled away. Such is always the case when believers continue in the way of faith. The water is parted, the bread falls from heaven, the 5,000 are fed and the stone is rolled away.

Think of what these would have missed, and what all believers will miss, had they allowed their fears of the insurmountable to turn them back in their journey. They would have missed the greatest sight in all history, the stone rolled away. And they would have missed the greatest sound in all history, HE IS RISEN! What a sight and what a sound!

Maybe some believer today is hesitant to begin the journey or is considering a return to Egypt. The resurrection and the rolled stone must force the children of God to look beyond human resources to the power of God who sent an earthquake and an angel to show the futility of worry and anxiety.



Uniform Lesson

By Louie Farmer, Jr., Hattiesburg
John 20:1-20

I. A national dream

For many generations the Jews had waited for the promised Messiah. The hope rose and fell with the centuries. Generally they were expecting a political king who would restore the glory of Israel and the kingdom of David.

John the Baptist announced Jesus as the one they awaited. Jesus gathered followers, drew great crowds, and admitted that he was the Messiah.

Things looked good. People considered making him king by force. His closest disciples thought this was his mission. Things were going great for the national dream of Israel.

II. The agony of a shattered dream

A. The death of their hero. When Jesus ran afoul of the Jewish religious leaders and they brought him to trial, the very disciples who had declared their loyalty even to the point of death became confused and left him. Peter even denied that he knew Jesus.

The opposition of the established religious leaders led in succession to his arrest, his trials, his condemnation, and finally, to his crucifixion along with two common criminals.

What a turn of events this was! Since his disciples had gone into hiding, two relatively unexpected followers, Joseph of Arimathea and Nicodemus, came forth and buried the body of Jesus.

Jesus had said if his body were destroyed he would come back in three days. To prevent his followers from moving his body and claiming that he had risen from the dead, the Jews asked Pilate to put a seal on the door of the tomb and to set a detachment of Roman soldiers to guard it.

So, there he was—their hope for the kingdom—dead, buried, sealed, and guarded by Roman soldiers who could lose their own lives if they failed in their assignment. Could a dream be more dimly shattered!

B. Grief of Mary Magdalene. The most pathetic thing in this entire story is the grief of the women, and particularly Mary Magdalene. To understand this, let us look at her previous involvement. She is first mentioned in Luke 8:1-3 where we are told that when Jesus and the twelve disciples made a preaching tour, a number of women, whom Jesus had healed of evil spirits and diseases, followed with them.

Mary Magdalene is one of those mentioned by name with the specific information that he had driven seven demons from her. These women went along and used their own resources to help Jesus and the disciples. Parenthetically, this was probably the first WMU in action. Southern Baptist missions might have collapsed in more difficult times if the women had not carried it along with their "mite boxes." So this group of women was supporting a Bold Mission Thrust with their own resources.

Next we read of Mary Magdalene among the women who had followed Jesus from Galilee and who were looking on as Jesus was crucified.

As Joseph of Arimathea and Nicodemus buried Jesus, Mary Magdalene and Mary, the mother of James, were watching (Matt. 27:61).

Early Sunday morning Mary Magdalene and the other Mary went to the tomb, carrying spices to anoint the body of Jesus. They apparently did not know of the Roman seal and the Roman guard protecting the door of the tomb for they wondered how they would remove the large stone from the door.

When she saw the door open and the body of Jesus gone, Mary Magdalene ran to tell Peter and John. She followed them back to the tomb and stood outside crying.

C. The confusion of the disciples. The shattered dream of the disciples was much more than just grief. It was confusion compounded with fear and frustration.

Look at the three-year build-up they had experienced. They were mostly fishermen but they had been near the center of things when great crowds had gathered around their leader. They had heard people wondering if Jesus really could be the Messiah and had gradually come to believe that he was (Mark 8:29). They had asked for places of importance near his throne when he should set up the kingdom (Mark 10:35-37).

Jesus had predicted that they would all abandon him. Peter had declared he would never deny that he knew Jesus even if all the rest did and even if it meant his life. All the others agreed (Matt. 26:31-35). They remembered that in Gethsemane he had been distraught but that they could not stay awake while he prayed. The betrayal and arrest had given Peter an opportunity to prove that he meant to re-

SCRAPBOOK

Hope renewed

As the exhilaration of Easter renews our hopes, on a scenic hillside at sunrise, we lift our voices in praise of the empty tomb.

Bound by Christian love our hearts are stirred as we rejoice in the victory of the risen Christ.

Like a beacon of comfort and hope the inspiring true, miracle message builds our faith, and leads us into a deeper meaning of his divine love.

—Roxie Barton Jones, Aberdeen

Who can capture spring?

An artist sought to capture spring! With paint and brush in hand He found a lovely countryside With elegant flowers at his command . . .

This rose would be a treasure rare With its flaming petals of red — But when his picture was complete It looked unreal and dead . . .

The flowers were so very beautiful, Each petal a perfect thing, But he stood convinced without a doubt That only God could capture spring!

—Ruby Singley, Columbia

Are those he left who still believe in what he said.

He now lives! Was the message they passed around that day. And he still gives Grace, courage and hope to those who trust him today.

—Winford McInnis, Pittsboro

He's alive!

Morning breaks And sunshine fills the sleepy sky. As the world awakes To an empty tomb where only grave-clothes lie.

He is gone From the silent tomb in which he was laid. But not alone

Holy Land search

I thought to walk where Jesus walked and I would find him there— But not the ruined areas of old Capernaum Held any echoes of his steps—his voice not anywhere. And then we traveled further on—up to Jerusalem— At last I surely now would hear the footsteps of my Lord. But in a hotel room that night I found what I had sought— Oh, I had carried him with me—for he is called "The Word." Within my heart, from Bible writ—his very essence caught.

—Monette M. Young, Memphis

Sunrise

We give thanks to you, our Lord, this day That we may see the sunrise. You open the gates of heaven

And throw the doors open wide The light of God is living He displays it every morn In a sunrise so revealing It's the wonder of our Lord.

—Patricia Lee Greenwood

Audubon Park in winter

Worn and weary with a prayer that wouldn't be still, she strolled toward his playground, down a hill.

"Save my husband John—he's a man who WON'T believe. He's careless of his God. I alone seek his reprieve."

She saw the winter trees in green, evergreen, and one, only one, was bare and dead and mean. "That tree-soul is dead like John," she moaned nakedly—"as dead as my body when I lie dead shall be."

Yet how dead is dead? "Though I lie in dark decay, then Jesus' hand will raise me to glorious day. He'll lift me from death to his heart. Soon he'll answer my prayer and give JOHN a new start. As surely as spring leaves will trim that gnarled tree, so, John, my Lord, will learn to live in thee."

And by faith in God her heart was comforted, for how dead indeed is dead?

She swirled and turned again to the laughter of the zoo, where a child called, "Mama, I waited for you."

—Violet Tackett McComb



Life and Work Lesson

The defense rests

By James L. Travis
Pastoral Services
University Medical Center, Jackson
I Corinthians 15:20-50

In the previous section, Paul had argued with some of the Corinthian Christians who were contending that there was no resurrection of the dead. He had progressed through the following linkage: if there were no resurrection of the dead, then Christ had not been raised from the dead; if Christ had not been raised from the dead, then there was a variety of horrifying consequences which even to imagine would strike a note of despair. Now Paul makes the pivotal statement, "but Christ has indeed been raised from the dead." In this move he ceases to argue and takes his stand on a truth in which he firmly believes.

From debate to declaration (15:20-28): Paul takes what probably is the supreme stand in the face of the resurrection truth. He is willing to be wrong. He turns from trying to prove that Christ had been raised from the dead (thus, all believers in Christ would be raised from the dead) to accepting that truth as given.

To be sure, he was willing to die for the resurrection truth (verse 31), but sometimes it is more trying and frightening to be wrong in one's understanding of life and death. Death itself becomes much less of a fearful enemy if a person has a deep sense of being right in his or her life.

This is fundamentally important, because it appears that for many of us the horrifying possibility of being wrong in our faith leads us to all sorts of rigid attempts to "prove" that what we believe is, in fact, absolutely right. There is no way to prove the resurrection of Christ. Sure, it is recorded as an historical fact, and we may still attest to its historicity, but we do so only from a faith stance.

To me this is the real test of living out one's Christian faith, that we believe (in a sense, bet our life) on the risen Christ as the very foundation of the way in which we live our lives. So, Paul ceases to debate with the Corinthian Christians and moves to declare the power and the truth of the resurrection.

Christ, he says, is the "first fruits" of those who have fallen asleep. As one New Testament scholar points out, it is likely that on the very Sunday that Jesus was raised from the dead, sheaves of grain and other produce

were placed on the altar in the temple as an "earnest," a promise that there was more to come. That is, this bit of the harvest which was dedicated to God was a promise that all of the harvest would be used for God's glory.

Though we still sicken and die, the promise of the resurrection empowers us in recognizing that the risen Lord is an "earnest" for our resurrection. Paul begins to utilize an analogy that just as through the first man, Adam, humankind lives out its struggle with sin and lamentation, so in the second Adam, we are made part of a power which enables us to live victoriously. The fact that that power will be clearly evident when God brings things to his own close is a promise to us that the power is available for the daily struggles which we experience.

The mystery of transformation (15:35-50): In struggling to explain something which one cannot clearly see, something which far and above transcends human imagination, the difficulty is obvious. In this passage Paul wrestles with the mystery of the resurrection transformation. The brilliant insight out of which he attempts this is actually a commonplace and ordinary part of life, namely, the way in which life springs from seed that has been planted and that sprouts.

To be sure, this is a limited analogy and can go only so far in helping us to have some vague understanding of how resurrection and the resurrected life relate to our current existence. There is this mystery which we so often take for granted, namely, that life can spring forth in unbelievably different form from a tiny seed. In the process of life springing forth, a death must occur—the death of the seed. As that seed deteriorates in the germination process, it ceases to exist in its previous state. From that seed, however, there grows a plant which goes far beyond what one might imagine could be contained there.

So, Paul declares this is one way in which we may understand the resurrection, both of Christ and of ourselves. He does not devalue this current life. In fact, coming out of the Jewish tradition, he places great value on our corporeal existence. He affirms the worth and value of the human body, but he also is aware of the limitations of the flesh which houses this natural body.

The limits of this flesh mean that we

will struggle with mortality, and in the end we will die. But says Paul, there is also a spiritual body which exists as something of a counterpart to the natural body. The two are not identical but are integrally related. In fact, as you and I live each day we experience something of the spiritual quality of life. Any time that we sense those deep yearnings and reach out beyond the limits of fleshly existence to care for another person, then we have come into contact with the spiritual body.

It is important to note the distinction which Paul makes between body and flesh. The flesh provides the corporeal existence for the earthly or natural body. Even when that deteriorates through the process of death and decay the existence of the person who has been open to the resurrection power moves to another level. That is the level of the spiritual. Note that this level of existence also is that of bodily existence, not the fleshly body, but a spiritual body. In this way Paul avoids the Greek conclusion that the spiritual existence is thus freed from any kind of bodily form.

There is discontinuity in that the spiritual far transcends what the natural body is like. There is also continuity in that it is the same body which moved from a natural level of existence to a spiritual level. In this way, our personhood, the unique creaturehood which has sprung from God's creativity, remains the same. The "me" of right now shall be the "me" of a life after death through the resurrection power. My personality will have moved to a different expression, but it will not be destroyed.

The great truth in this is, therefore, that we have accessible to us a dimension of life and existence which remains beyond our reach as long as we live within our fleshly body. This truth does not have to result in a form of escapism from this present life but may, in fact, cast it in a much more valued light, because we do not have to jump to the shortsighted conclusion, "Let us eat and drink, for tomorrow we die" (verse 32b).

Tokyo, Japan—Tokyo Baptist Church began 13 new home fellowship groups in March. Directed by lay church members, most of the groups will focus on Bible study, but several aim to start new churches in the city. House churches increasingly appear in crowded urban Japan.

The wonder of the resurrection

information that he had driven seven demons from her. These women went along and used their own resources to help Jesus and the disciples. Parenthetically, this was probably the first WMU in action. Southern Baptist missions might have collapsed in more difficult times if the women had not carried it along with their "mite boxes." So this group of women was supporting a Bold Mission Thrust with their own resources.

Next we read of Mary Magdalene among the women who had followed Jesus from Galilee and who were looking on as Jesus was crucified.

As Joseph of Arimathea and Nicodemus buried Jesus, Mary Magdalene and Mary, the mother of James, were watching (Matt. 27:61).

Early Sunday morning Mary Magdalene and the other Mary went to the tomb, carrying spices to anoint the body of Jesus. They apparently did not know of the Roman seal and the Roman guard protecting the door of the tomb for they wondered how they would remove the large stone from the door.

When she saw the door open and the body of Jesus gone, Mary Magdalene ran to tell Peter and John. She followed them back to the tomb and stood outside crying.

C. The confusion of the disciples. The shattered dream of the disciples was much more than just grief. It was confusion compounded with fear and frustration.

Look at the three-year build-up they had experienced. They were mostly fishermen but they had been near the center of things when great crowds had gathered around their leader. They had heard people wondering if Jesus really could be the Messiah and had gradually come to believe that he was (Mark 8:29). They had asked for places of importance near his throne when he should set up the kingdom (Mark 10:35-37).

Jesus had predicted that they would all abandon him. Peter had declared he would never deny that he knew Jesus even if all the rest did and even if it meant his life. All the others agreed (Matt. 26:31-35). They remembered that in Gethsemane he had been distraught but that they could not stay awake while he prayed. The betrayal and arrest had given Peter an opportunity to prove that he meant to re-

main loyal. He had struck the high priest's servant with a sword. Jesus rebuked him for his militancy and Peter was confused.

The Jewish leaders and the soldiers had led Jesus to appear before the magistrates. Peter and another disciple had followed. Peter had been afraid and had said he did not know Jesus. John had been in the crowd at the crucifixion, for Jesus had asked him to care for his mother. Other than that, we assume the disciples had been in hiding. They must not have gone to the tomb as the women had, since the angel had to send a message to them by Mary Magdalene.

With this build-up it is easy to see why the disciples' dream of the kingdom and of their part in it had shattered. They were as sheep without a shepherd.

III. The trial of a come-back

So that's the score . . . end of the third quarter and the score 21 to zero in the opponents' favor. Now watch the fourth quarter for the big thrill!

Early on Sunday morning when Mary Magdalene went to the tomb she found it open and empty. Fearing that grave robbers or even Jesus' enemies had removed the body, she ran to tell Peter and John. They came immediately and found that the grave clothes were there which suggested that grave robbers were not responsible. After surveying the situation Peter and John went back home, probably because their fear came back. Mary stood before the tomb crying (John 20:11). An angel asked why she was crying.

Things were beginning to get brighter as a man appeared beside her. She was filled with complete joy as she realized it was the risen Lord. Jesus sent her to the disciples with a message.

The thrill of this turn of events was heightened that very evening as Jesus appeared to the disciples and they really knew that he had risen from the dead.

IV. The wonder of a Christian Easter

So what does Easter mean to you . . . bunnies, colored eggs, new clothes, unusual church attendance? The resurrection means far more than all that. It means that we, too, can experience the resurrection and the joy of being with Jesus forever. It means that where we may have had fear, disappointment, pain, and grief we have hope, love and peace forever!